لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT

HAZRAT MIRZA GHULAM AHMAD, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosopies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

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He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the Religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to expound and disseminate spiritual beauties and moral excellence of the teachings of the Holy Quran, to wean men from war-like tendenies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brotherhood.

He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52 years long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Mirza Nasir Ahmad as Head of the Ahmadiyya Movement.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to :

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The Review of Religions

A MONTHLY MAGAZINE

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assuraunce to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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M. G. AHMAD

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نحمدہ و نصلی علی رسولہ الکریم

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A Few Verses from the Holy Quran

اتا مرون الناس باالبر و تنسون انفسکم و انتم تتلون الکتب

افلا تعقلون .

Do you, then, admonish others to do good and forget your own selves, while you read the Book. Will you not, then, understand ? (2 : 45)

It is a characteristic of a good person that he does not urge others to do that which he neglects himself. Allah, the Exalted says : Do you admonish others to do good and forget your own selves ; that is to say, yourselves do not the good that you urge others to do. (Sat Bachan, p. 81)

It is imperative that a person's word and deed should be in accord, for without this he is worth nothing. That is why Allah says in the Holy Quran : Do you urge others to do good and forget your own selves ? (Al-Hakam, Vol. IX, No. 16, 10 May 1905, p. 2)

I fear for the faith of one who does not behave well, for such a one suffers from arrogance. If he does not hasten to win the pleasure of Allah, he would be ruined. Being such himself, he has no right to admonish another. God

says : Do you urge others to do good and forget your own selves ? This means that one should not overlook one's own shortcomings and keep picking on others. One must take account of one's own faults lest one should draw oneself the rebuke : Why do you say that which you do not (61 : 3) ? It is not easy to admonish another out of pure sympathy and affection. Admonition may sometimes proceed from unsuspected ill-will and arrogance. If the Jews had always admonished out of pure affection they would not have been rebuked by God, as in this verse. Most fortunate is one who first takes account of his own faults, for this it is necessary to check up constantly. (Al-Badar, Vol. III, No. 10, 8 March 1904, p. 7)

و استعينوا بالصبر و الصلوة و انها لكبيرة الا على الخشعين .

Seek Allah's help with steadfastness and Prayer ; and this indeed is hard, except for the humble in spirit. (2 : 46)

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Seek His help with steadfastness and Prayer for good overcomes evil.

(Baraheen Ahmadiyya, Vol. IV, p 505, sub-footnote 3)

Seek Allah's help with steadfastness and Salat. What is Salat ? It is humble and yearning supplication which comprises Praise, Glorification, proclaiming Holiness and seeking forgiveness. When you are in Salat be not content with repeating the prescribed prayers in Arabic like the formalists who do not realize the purpose of Salat. Their Salat and asking forgiveness are mere formalities which have no substance. (Kashti Nuh, p. 63)

When a person has carried out over a period the injunctions of the law like observance of Salat, and seeking divine help with steadfastness and Salat, these injunctions cease to have the force of legal commands and become natural urges which cannot be denied. (Al-Hakam, Vol. VII, No. 25, 10 July 1903, p. 15)

و اذ نجنيكم من آل فرعون يسومونكم سوء العذاب يذبحون

ابناءکم و یستحیون نساءکم و فی ذالکم بلاء من ربکم عظیم .

Call to mind when We delivered you from Pharaoh's people, who subjected you to grevious torment, slaying your male children and sparing your female children; and in that there was a great trial for you from your Lord. (2 : 50)

(See Sahdatul Quran, 2nd Edition, p. 30 and Izalahi Auham, Part II, p. 641)

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و اذ فرقنا بکم البحر فانجینکم و اغرقنا آل فرعون و انتم تنظرون

Call to mind also when We held back the sea for you and delivered you and drowned Pharaoh's people, while you looked on. (2 : 51)

Call to mind when the sea let you pass and Pharaoh and his hosts were drowned. (Izalahi Auham Part II, p. 641)

Call to mind the occasion when, as you arrived, We held back the sea and delivered you and drowned the people of Pharaoh while you looked on. (Shahadatul Quran, 2nd Edition, p. 30)

و اذ اتینا موسی الکتٰب و الفرقان لعلکم تهتدون

Call to mind also when We gave Moses the Book, and the Signs discriminating between truth and falsehood, that you might be rightly guided. (2 : 54)

Furquan means that which distinguishes truth from falsehood. (Al-Hakam Vol. V, No. 37, 17 October, 1900, p. 5)

و اذ قلتم یا موسی لن نؤمن لک حتی نری اللہ جهرة فاخذتکم الصعقة و انتم تنظرون

Call to mind also, when you said : Moses, we shall by no means put faith in what thou sayest until we see Allah face to face; then a grievous chastisement overtook you and you were witnesses thereof. (2 : 56)

Call to mind the occasion when you said to Moses : We shall certainly not believe in Allah without seeing Him. (Izalahi Auham, Part II, p. 641)

Call to mind the occasion when you said to Moses : We shall not believe merely of thy saying, till we behold Allah

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with our own eyes. Thereupon you were struk by lightniing. (Shahadul Quran, 2nd Edition, p. 30)

Call to mind the the occasion when you (not someone else) said : We shall not believe merely of thy saying unless we see God face to face. You were then struck by lightning and ycu witnessed all this. There is a point worthy of note in these verses. Allah, the Exalted, does not address the Jews of the time of the Holy Prophet (on whom be peace) as representative of the time of Moses. He addresses them as if they were in fact the Jews of the time of Moses, and they are given the same names and titles. Yet the interpretation of these verses cannot be that the Jews of the time of Moses had come to life again in the time of the Holy Prophet or that their souls had returned to earth in new bodies by the process of transmigration of souls. Both these views run contrary to the express teachings of the Quran. We are, therefore, constrained to hold the view that the true interpretation of these verses is that the Jews of the time of the Holy Prophet, though not identical persons, were in spirit a true reflection of the Jews of the time of Moses. Now that being so, a dilemma is created for those who insist that the prophecies concerning the second advent of Jesus must be fulfilled literally, despite the fact that his death is positively affirmed by the Quran, among other verses in the verse : I watched over them as long as I was present among them, but since Thou didst cause me to die, Thou hast been the One to watch over them (5 : 118). There is, therefore, no escape from the conclusion that these prophecies were to be fulfilled by the advent of a person in the power and spirit of Jesus, as John the Baptist had come in the power and spirit of Elias. (Shahadatul Quran, 2nd Edition, pp. 32-33)

I cannot conceive of the possibility on any basis, vision, revelation, reason or the Quran, of the fulfilment of their hope that they may see Jesus son of Mary descend bodily from heaven. It is perilous on their part to insist that they will believe only when they see with their own eyes the

descent of Jesus from heaven. Their demand is reminiscent of the demand of another people mentioned in the Holy Quran who said : We shall not believe till we see God face to face. Their insistence became a barrier to faith.

(Izala-Auham, Part I, p. 200)

ثم بعثنكم من بعد موتكم لعلكم تشكرون

Then We raised you up after your death that you may be grateful. (2 : 57)

(See Shahadatul Quran, 2nd Edition, p. 30)

و ظللنا عليكم الغمام و انزلنا عليكم المن و السلوى كلو من طيبت ما رزقنكم و ما ظلمونا و لكن كانوا انفسهم يظلمون

Then We caused the clouds to provide shade for you and sent down for you Manna and Salwa and announced : Eat of the good things We have provided for you. They wronged us not by their disobedience ; it was themselves that they wronged. (2 : 58)

(See Izala-i-Auham, Part II, p. 641)

We caused the clouds to provide shade for you and sent down for you Manna and Salwa. Moses had died two thousand years before the Jews who are addressed in the Quran. How could they have asked Moses to show them God face to face ? When did the lightning strike them ? Where did they eat Manna and Salwa ? Were they present in the time of Moses in other bodies and became the contemporaries of the Holy Prophet through transmigration of souls ? If not, what can be the explanation save that it is part of the style of the Quran and of the sayings of the Holy Prophet that very often an event is attributed to one person or one people and it has reference to another person or another people. In the same category are the prophecies concerning the second anvent of Jesus in the latter days, though he had died long before. It is on a par with the attribution to the Jews of the time of the Holy Prophet of deliverance from the tyranny of Pharaoh, crossing the sea, being struck

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by lightning eating Manna and Salwa, and of their impatience with one type of food: We cannot restrict ourselves to one kind of food (2 : 62). All these events had reference to the Jews of a much earlier generation Who had been dead for centuries. If anyone should be a stickler for literal interpretation he would have to accept the validity of the transmigration of souls for otherwise, in view of: Everyone must bear the consquence of that which he does, and no bearer of a burden can bear the burden of another (6 : 165); a rank injustice would be involved. If the people of Moses transgressed and were struk by lightning, or were chastised for their worship of the calf, what had that to do with the Jews who lived two thousand years later? It may be conceded that earlier generations are the progenitors of latter ones, but the sins of one cannot be laid upon another. Then taking it literally can there be any explanation of God's affirmation in the Quran, addressed to the Jews who were contemporaries of the Holy Prophet, that they had disobeyed Moses, that they had said they would not believe till they had seen God, and that for this enormity they were struck by lightning, except that they were present in the time of Moses also, that it was they upon whom Manna and Salwa were sent down, that it was they who were struck by lightning, that it was on their account that Pharaoh was destroyed and that they were burn again in the time of the Holy Prophet by the process of the transmigration of souls and were thus correctly addressed in the Quran as such. But, of course, this interpretation is not accepted. The question is why not? Is it beyond the power of God? As God, according to the formalists, will bring Jesus dowv from heaven in his earthly body after his sojourn in heaven through a score of centuries or more, and this on the basis of a few unauthentic and unreliable assertions, could He not have revived the Jews of the time of Moses in the time of the Holy Prophet, through the process of the transmigration of souls? If the former is acceptable, why not the latter? (Shahadatul Quran, pp. 30-31)

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When the Jews were afflicted with the plague on their way from Egypt to Canaan, they were in the desert, out of the reach of the pollution of towns. Their food was *manna* and *salwa*. They believed they were secure against all ill. But when they disobeyed the Lord and began to indulge in vice, the *manna* and *salwa* (quails) became the carriers of plague with which they were afflicted. As it was within Allah's knowledge that the Jews would become disobedient He appointed *manna* and quails as their food. Both these breed the germs of plague. That is why in treating skin eruptions physicians avoid prescribing *manna*. The wretched Jews started on a course of disobedience and also went on eating plentifully of *manna* and *salwa*, thus accumulating the germs of plague in their systems. When their sins had reached the limit they called for their chastisement, and in the meantime the germs of plague in their systems were ready to break out in rashes and eruptions. Thus under divine command their chastisement overtook them in the shape of plague and they died like flies in the desert. Take heed, therefore, ye men of vision! (Ayyamus Sulh, pp. 102.103)

The narratives set out in verses 51 to 58 of this chapter of the Holy Quran do not recite these evets in the context in which they in fact happened. Everyone is agreed that God, the Most High, did not hold back the sea for the sake of the Jews of the time of the Holy Prophet nor were Pharaoh and his people drowned before their eyes, nor were they then in existence, nor did they worship the calf, nor did they say to Moses: We shall not believe till we behold God with our own eyes. There was no mention of them at the time of Moses, they were then non-existent. How were they then, struck by lightning, how were they revived after death and discarded that condition, how did Allah cause the clouds to provide shade for them how did they eat *manna* and *salwa*, and how did Allah deliver them from their misery, as they were not then in existence and were born centuries latter? No bearer of a burden bears the burden of another, nor does

Allah, the Exalted call anyone to account for the misdeeds of another. He is the justest of all who do justice. The truth of the matter is that Allah put them in the place of their progenitors. gave them their name and made them heirs of their qualities, on account of the identity of their thoughts. This has ever been the way of Allah.

(Sirrul Khilafah, p. 49)

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فبدل الذين ظلموا قولا غير الذى قيل لهم فانزلنا على الذين ظلموا رجزا من السماء بما كانوا يفسقون

Then out of a spirit of mischief the transgressors substituted something else in place of that which was told them ; whereupon We sent down upon the transgressors a punishment from heaven because of their disobedience. (2 : 6o)

God says : We afflicted the transgressors with the plague on account of their disobedience. The torment of the plague is reserved for the disobedient disbelievers. A sincere believer does not deserve to be afflicted with the plague. Since the beginning of the world no Prophet has ever died of the plague. A believer who is not altogether free from sin sometimes dies of the plague and such demise becomes an atonement for his sins and constitues a sort of martyrdom for him. But no Messenger ever died of the plague. It is the height of viciousness to believe that a Prophet or vicegerent of God ever died of the plague. Had such a death been a praiseworthy martyrdom, the Prophets and Messengers of God would have been the first to be deemed worthy of it. But as we have just stated, no one can prove that since the beginning of the world a Prophet or Messenger, or an elect of God enjoying communion with God ever died of this foul disease. The primary victims of this type of death have always been people who were either tainted with sin and vice, or were faithless disbelievers. Nor can reason tolerate that Prophets, Messengers and recipients of revelation may become victims of a distemper which has always served as a divine

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scourge for the disbelievers. The Torah, the Gospel and the Quran are all agreed that the plague has always been a chastisement for the disbelievers. History bears witness that hundreds of thousands of disbelievers and evil doers have been destroyed by God with this instrument. God is too high to include His holy ones among the disbelievers in undergoing this chastisement, and to impose the same torment on His chosen Prophets as has been appointed for the punishment of disbelievers from time immemorial, and through which thousands of wicked people have perished during the time of the Prophets. Just as no Prophet has perished through the kind of chastisement that was inflicted on the people of Lot, indeed no Prophet has perished through any punishment that has descended upon any people for their ruin, by the same token the plague, which is a torment reserved for the disbelievers cannot affect one of the elect. Whatever any irresponsible person may assert to the contrary, the Book of Allah establishes that plague is a punishment that is afflicted on the disbelievers. As hell is a resort for the disbelievers, yet some sinning believers may be cast therein to be cleansed and purified, but according to the divine promise concerning His elect : Those who have been promised a good reward by Us, will be removed far from it (21 : 102) ; such will be safeguarded against it. In the same way, the plague is a torment which is afflicted on the disbelievers. It is also a means of purification for such believers as are not altogether sinless, and who have to pass through a purifying process. But those who have attained to a high degree in their love for Allah and in nearness to Him will not be afflicted with it. (Tatimma Haqeeqatul Wahy, pp 106-108)

People do not realize the significance of the plague ; they regard it as a disease like the common cold or influenza. Allah has called it *rijz*, which also means torment or chastisement. Lexicographists have written that the plague originates with a germ which is cultivated in the joint of the upper part of the leg of a camel and which is called *naghaf*. The

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camel is characterized by wildness and rebellion, and the origin of the plague as just mentioned is an indication that the painful torment of the plague is imposed as chastisement for rebellion and wild behaviour. *Rijz* also connotes persistence. The plague, once it invades a household, does not depart till it has disposed of every member. It empties out houses, makes children orphans, and widows numerous helpless women.

Reflecting over the meaning of *rijz* also helps to an understanding of the nature of the plague, and that it is generated by impurity and filth. Where perfect cleanliness is lacking, the walls are unsightly and sepulchral, there is a lack of light and fresh air, there the poison pollution is fermented and the epidemic starts. The Quran enjoins : Shun all impurity (74 : 6) *Hijr* means to withdraw to a distance. This means physical cleanliness is an essential prerequisite for spiritual purity, for one reacts upon the other. Those seeking inner purity and righteousness also strive after outer cleanliness. (Risala Al-Anzar, First Edition, p. 60)

The plague has been called ; Punishment from heaven ; in the Quran. This shows that man cannot control it, nor can earthly plans and remedies overcome it, for, in such case, it would cease to be a chastisement from heaven. Its name *ta'oon* is the superlative of *ta'n*, meaning calumniation. When calumniation and rejection of truth and righteousness transgress all bounds, the chastisement comes in the shape of plague, and then divine anger subsides only after the slate is wiped clean.

The punishment from heaven mentioned in this verse and the worm of the earth referred to in 27 : 83 both mean the plague. It is from heaven as everything is decreed in heaven, and so is the plague. The decree of plague proceeds from heaven and it is a decree above man's devising. Its remedy also comes from heaven. Yet the germs of plague are hatched in the earth. They are worms of the earth.

Those who say death from the plague is martyrdom do not realize that by its very nature such a death is divine punishment. The saying of the Holy Prophet that if a believer

dies of the plague he is a martyr is God's mercy in those rare cases. In the case of a believer such a death is atonement for his sins. The vast majority of the victims of the plague are not believers.

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Had it been in its nature a martydom and thus a blessed death, it would not have been called punishment from heaven and the majority of those who succumbed to it would have been Prophets and belivers. Can anyone cite the name of a single Prophet who died of the plague? There is no such case. Keep in mind that in the rare case of a believer dying of it, Allah the Most High, covers up his defaults and overlooks them, and it is said that he dies a martyr. A rare case is an exception and has to be ignored. The rule is as laid down in the Quran. Nothing may be attributed to the Holy Prophet which is in contradiction of the Quran.

(Al-Hakam, Vol. VI, No. 40, 10 November 1902, p. 8)

The plague is not of the earth that the earth could devise a remedy for it. It descends from heaven and none may hinder it. It is punishment from heaven. It has been a Sign in the time of the previous Prophets also. Its only remedy is that faith should be at its highest and that mankind should make its peace with God, should repent and ask forgiveness and should supplicate continuously. There is no other remedy. There is no medicine that can avail against it, for it is not a disease; it is a chastisement from God and an expression of His wrath. Righteousness is the only shield against it. If there is one righteous person in a household, God will deliver all of them; indeed if his righteousness is perfect he could be an intercessor for a whole quarter of the city in which he dwells. Should the righteous one die he would be admitted to paradise. I cannot conceive that this kind of death which is an expression of divine wrath and appears in the world as a Sign would overtake a truly righteous person. A righteous one would be delivered from such a humiliating death.

(Al-Badar, Vol. I, No. 5-6, 28 Nov. 1902, and 5 Dec. 1902, p. 38)

و اذ استسقى موسى لقومه فقلنا اضرب بعصاك الحجر فانفجرت منه
اثنتا عشرة عينا قد علم كل اناس مشربهم كلوا و اشربوا من
رزق الله و لا تعثوا فى الارض مفسدين

Call to mind also when Moses prayed for water for his people, and We directed him: Strike that rock with your rod; and there gushed forth from it twelve springs, so that every tribe knew its drinking place. They were told: Eat and drink of that which Allah has provided, and do not go about in the land working iniquity. (2 : 61)

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God commanded do not go about in the land seeking opportunities for wrongdoing, for example, theft, robbery, picking pockets appropriating other people's wealth by unlawful means. (Report of the Conference of Great Religions, p. 105)

و اذ قلتم يموسى لن نصبر على طعام واحد فادع لنا ربك يخرج
لنا مما تنبت الارض من بقلها و قثائها و فومها و عدسها
و بصلها قال اتستبدلون الذى هو ادنى بالذى هو خير
اهبطوا مصراً فان لكم ما سالتم و ضربت عليهم الذلة والمسكنة
و باؤ بغضب من الله ذلك بانهم كانوا يكفرون بايت الله
و يقتلون النبيين بغير الحق ذلك بما عصوا و كانوا يعتدون.

Call to mind also when you said to Moses: We cannot restrict ourselves to one kind of food; pray, then, to thy Lord on our behalf that He bring forth for us of what the earth grows, of its herbs, cucumbers, wheat, lentils and onions. Allah rebuked them: Would you change that which is better for that which is worse? If that is what you desire, go down into any town and there you will find what you demand. Thus were they smitten with abasement and penury, and they incurred the wrath of Allah because they

> rejected the Signs of Allah and would slay the Prophets unjustly and this had resulted from their persistence in rebellion and transgression. (2 : 62)

Current events bear eloquent testimony that the Muslims and their divines are following in the footsteps of the Jews of the time of Jesus. Not only do they resemble them in having been stripped of integrity, piety, spirituality and the faculty of recognizing the truth, but they have also been afflicted with worldly decline, as was the case with the Jews of that age. Jewish states had been overrun by the Romans and the Jews were smitten with abasement and penury. Finding themselves weak and helpless they were waiting for a Messiah who should appear in the guise of a king and put the Romans to the sword. According to them that had been promised in the Torah. The Muslims appear to be largely in a similar condition of decline. Such Muslim states as have survived have been so weakened by their internecine rivalries, the corruption of their ministers and public servants, the sloth, ignorance and luxurious modes of life of their rulers that they appear to be at their last breath. They were also waiting like Jews, that the Promised Messiah would appear in great glory like a king to uphold them.

(Shahadatul Quran, 2nd Edition, pp. 58-59)

The Jews are descended from Prophets. Had not scores of Prophets appeared among them ? Then what did this noble descent avail them ? Had they behaved well they would not have been afflicted with abasement and penury. God desires a turning away from evil to purity. Sometimes pride of descent becomes a barrier in the way of righteousness and a person begins to think that his descent will become the means of his salvatien, which is a vain hope. Kabir has said : How fortunate that I am low born and respect everyone. God loves fidelity and sincerity and calls for righteousness. We cannot win His pleasure with boasts and tall claims.

(Al-Hakam, Vol. VIII, Nos. 25-26, 31, July and 10 August 1904, p. 13)

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The poor Jews were themselves smitten with abasement; it was enough to cast a look at them to realise their true condition. They just pursued the world. They had no purpose except to eat and drink. When they were overtaken by the condition described as being smitten with abasement their conduct became such as to draw upon them abasement and to be evidence of it. Had they repented they would not have fallen into abasement. If their life had not become a conglomeration of vices, how would they have been condemned to abasement: Consider this carefully. This was an announcement that the conduct of the Jews would deteriorate. (Al-Hakam, Vol. IV, No. 14, April 17, 1900, p. 6).

Were there not enough miracles of Moses (on whom be peace)? Had the Children of Israel not witnessed clear signs? Then did they develop that perfect righteouness, virtue and awe of the Divine that Moses desired for them? In the end they deserved to be smitten with abasement and penury. (Al-Hakam, Vol. VI, No 31, 31 August 1902, p. 2).

The Prophet whose people ended up with being smitten with abasement and penury is considered alive. The Jews were the people of Jesus and God condemned them to abasement and penury. Were Jesus to come back to earth in person, it would mean that the Jews were restored to a position of honour and thus the decree pronounced in the Quran was abrogated. So whatever way one looks at it, the doctrine upheld by the orthodox Muslims concerning the second advent of the Messiah is contradictory of the Quran and is derogatory of the Holy Prophet of Islam. It is a matter of surprise that calling themselves Muslims these people adhere to such absurd doctrines. God affirms that Prophethood has departed from the Jews and that they have been abased. How can then a Prophet arise among them? (Al-Hakam, Vol. VII, No. 29, 10 August 1903, p. 2.)

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Prophets and Messengers appeared in large numbers among the Children of Israel and they were made heirs to great divine bounties. But when spiritual values declined among

them and they abandoned the straight path and took to rebellion, disobedience and all manner of vice, what happened? They were smitten with abasement and penury, became the target of God's wrath and were designated swine and apes. They fell so low that they were no longer accounted human. The history of the Children of Israel is a great lesson. (Al-Hakam, Vol. VIII, No. 32, 24 September 1904, p. 3.)

The Jews having been smitten with abasement and Prophethood having been transferred from them, it is not possible that a Prophet should again appear from among them. To admit such a possibility would be to denigrate the Holy Prophet and the Muslims, which would be contrary to the Quran. (Al-Hakam, Vol. IX, No. 38, 31 October 1905, p. 5.)

Would slay the Prophets unjustly. The Torah says that a false prophet shall be slayed. Should the Quran state expressely or a proven statement of the Holy Prophet should establish that Prophets have been slain, we could not reject it. This is not something derogatory to a Prophet, as it is martyrdom. But to be slain as a failure is not consistent with Prophethood. If the slaying of a person would be the cause of great spiritual harm, divine wisdom would not suffer his being slain. But where that oontingency is not likely to arise, the possibility is not excluded. (Al-Hakam, Vol. VII, No. 15, 24 April 1903, p. 12.)

ان الذين امنوا والذين هادو والنصرى و الصبيين من آمن بالله
و اليوم الاخر وعمل صالحا فلهم اجرهم عند ربهم ولا خوف
عليهم ولاهم يحزنون ـ

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Surely of the Believers, the Jews, the Christians and the Sabianas, those who truly believe in Allah and the Last Day and act righteously, shall have their reward with their Lord, and no fear shall come upon them nor shall they grieve. (2 : 63)

This is the verse which is cited, through ignorance and lack of understanding, in support of the assertion that it is

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not necessary to believe in the Holy Prophet. Such people succumb to the evil incitement of their egos and rejecting the clear mandatory directions of the Quran seek to call in aid that which is subject to interpretation to justify their renunciation of Islam. They cannot, however, derive any support from this verse. Faith in Allah, the Most High, and in the Last Day entails faith in the Holy Quran and the Holy Prophet. Allah has Himself revealed in the Quran that He is the Being Who is Lord of the worlds, Most Gracious, Ever Merciful, Who fashioned the earth and the heavens in six periods, and created Adam and sent Messengers and sent down Books and last of all sent Muhammad, the Chosen One (on whom be peace) who is the seal of the Prophets and the best of Messengers. The Quran says concerning the Last Day that it is Day of Ressurection, and that on that day one section of mankind will be admitted into heaven which is a place of bounties of every type and the other sectien will be condemned to hell which is a place of torment. Allah has affirmed in the Holy Quran that only those believe in this Last Day who have faith in the Quran.

Thus Allah, the Exalted, having Himself expounded the meaning of the words Allah and Last Day, which are a speciality of Islam, then whoever believes in Allah and the Last Day is bound to believe in the Quran and the Holy Prophet (on whom be peace). No one has the authority to change these meanings. We have no competence to adopt meanings which are at variance with the meanings set out in the Quran. We have studied the Quran carefully several times and have reflected deeply over its meaning and purport, and it is quite clear to us that Allah is the Being to Whom appertain all the divine attributes and all the divine actions mentioned in the Quran. For instance : All praise is due to Allah, Most Gracious, Ever Merciful. There are several verses that affirm : Allah is He Who has revealed the Quran, Allah is He Who sent Muhammad (on whom be peace). As in the idiom of the Quran the concept of Allah comprehends that Allah is He Who has sent Muhammad (on whom be peace) it follows that faith in Allah comprises also

faith in the Holy Prophet. This verse does not require faith in the Most Gracious, or the Ever Merciful, or the Most Noble, but faith in Allah, and by Allah is meant the Being Who combines in Himself all perfect attributes, and one of His great attributes is that He sent down the Holy Quran. We can, therefore, say of a person that he believes in Allah only if he believes also in the Holy Prophet and the Quran.

It may be asked then: What is the meaning of those who have believed, with which this verse opens? The meaning is that the faith of those who believe only in God is not perfecf until they believe also in the Messenger of Allah and thus complete their faith. It has to be borne in mind that there is no inconsistency in the Quran. Then how is it possible that numerous verses should declare that it is not enough to believe in the Unity of God, it is necessary for salvation to believe in His Prophet also, except in the case of those who are unaware of his advent, and that one verse should affirm that faith in the Unity of God is all that is needed for salvation, and that it is not necessary to believe in the Quran and the Holy Prophet? Indeed this verse does not even mention the Unity of God. Had that been the purpose the verse would have specified belief in the Unity of God as requisite but the verse requires faith in Allah. This makes it incumbent upon us to find out what is the connotation of faith in Allah, according to the Quran. Once we find that the concept of Allah set forth in the Quran is that Allah is the Being Who sent down the Quran and sent Muhammad (on whom be peace) we have no choice but to accept that which the Quran expounds and not be self-willed. (Haqeeqatul Wahy, pp. 141-143.)

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It is not the meaning of this verse that salvation is possible without faith in the Holy Prophet; the meaning is that there can be no salvation wtihout faith in God the One without associate, and the last Day. Faith in God entails faith in His Messengers, for they are manifestations of His attributes, and the existence of a being is not established with-

out proof of his attributes, Thus without knowledge of divine attributes the cognition of the Divine is imperfect. For instance, how can one believe in the divine attributes of speech, hearing, knowledge of that which is hidden, mercy, power, to punish without learning of them through a Messenger of His? If these attributes are not established through manifestation, there is no other proof of the existence of God and belief in Him becomes meaningless. Belief in God predicates belief in His attributes, and this compels belief in the Prophets. For instance, the divine attribute that He speaks can only be established by proof of His spoken words, and it is only Prophets who present His word along with its proof. (Haqeeqatul Wahy, pp. 168-169)

Faith in Allah means that He should be believed in as possessing all those attributes that are mentioned in the Holy Quran, for instance, that He is Providence, Most Gracious, Ever Merciful to Whom all praise is due, Who sends Messengers, Who sent the Holy Prophet (on whom be peace). That being so then one who does not believe in the Holy Prophet and in the Holy Quran, can he claim to believe in the Allah Whom the Quran presents? If a rose is deprived of all perfume it ceases to be a rose and is thrown away. In the same way, he alone can be called a believer in Allah who believes in Him as possessing all the attributes mentioned in the Quran. (Al-Badar, Vol. II, No. 34, 11 September 1903, p. 365)

No fear shall come upon them nor shall they grieve; also means that if a matter of grief or sorrow arises, Allah the Most High, creates through revelation the external means of removing it, or bestows a supernatural degree of steadfastness upon them.

(Al-Hakam, Vol. IX, No. 32, 10 September 1905, p. 8)

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A POEM

BY

THE HOLY FOUNDER OF AHMADIYYA COMMUNITY

Love,
Thy manifestations
Are strange !
(to me) — — —
The wound and the balm
Look alike in the path
Of my beloved ——— God !

Thou hast indeed
Shaken
The equanimity
Of the two worlds !
Behold,
All Thy lovers
are so utterly lost !
And (no less) amazed !

With a single glimpse
(of Thy face)
Thou turnest
A dust particle
Into a veritable Sun !
How often
Hast Thou not caused
Simple earth
To shine
like the moon !

What miracles
Hast Thou wrought
with a slight show
Of Thy beneficence !
Thou hast indeed
Closed the door
of departure
And made it
So easy
To enter !

The wise of this world
Have gone crazy
(with ecstasy) !
How many
Houses of wisdom
Hast Thou not laid waste !

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People are not wont
To die for others
willingly
And with devotion.
But look),
This commodity
Is now available
At such low cost.

Thou indeed are
The greatest of coquets ;
Thanks to Thy wiles
And blandishments,
There is scarecely a pretender
However clever,
Whom Thou hast not
Reduced to tears.

Whoever fell
Into Thy furnance,
Thou roasted him
(alive) !
Whoever came to you
Smiling
was soon found
Weeping!

My head
Did not become
clear
Until I had lost it
Over you !
Love,
I am grateful
for the great favour
Thou hast bestowed
upon me !

Love,
A blood-thirsty unbeliever
As Thou art,
Thou hast indeed
Transformed me
Into a true believer !

Whether Thou art real (and divine)
Or unreal (and mundane)
Thou hast set on fire
The hearts
Of the believers
And of the non-believers
Alike.

(Continued on page 25)

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HAZRAT BEGUM SAHIBA

We reproduce below three letters from our African and American sisters, received on the occasion of her sad demise. May her soul rest in eternal peace in the closest proximity to the Divine throne. The letters typify the deep and sincerest feelings of affection and respect and regard which her visits abroad inspired in the hearts of those who had the good fortune to meet her.

I was blessed to have been in the company of Hazrat Begum Sahiba on several occasions—during Jalsa Salana in Rabwah, Pakistan, twice during her visits to the United States while on tour with our revered Hazrat Sahib in 1976 and again in 1980. Each time I observed her I was struck by her unassuming demeanor. This quality of her person endeared me more to her each time. She always appeared to have a special aura around her that charmed any on looker. One could not help but feel the warmth and affection emanating from her person.

Her charm and grace remained constant even after long periods of greeting and visiting guests and well-wishers. She was always so careful and attentive in caring for her guests. In 1980, at a Farewell tea given for the foreign delegates, she quietly sent for Huzur without a word of her intention to anyone. It was a special consideration of the love we all had for our beloved Imam and a desire to get one more chance to see and talk to him. Although everyon's attention would be on Huzur one could not help but be aware of her and her presence which always seemed to naturally accompany Huzur wherever they were. She was always intent on caring for him and providing for his needs. During his speech to the Lajna she was always ready to

pour a drink for him whenever his voice seemed to reflect any strain or dryness. She seemed to embody the Quranic verse "They are a sort of garment fot you and you are a sort of garment for them" as her affection, care and presence gave one the impression that she was indeed like a protective covering for her esteemed husband.

After each opportunity of visiting with our Beloved Begum Sahiba I came away longing to become like her—to imitate her quality of character.

We will miss and remember her much as time continues on. It is as if an angel has returned to the Creator, and left an emptiness where she was.

We shall remember her always and be praying for her. May Allah Almighty grant her every paradise. Ameen

Nur F. Jawad,
National Vice President
Lajna Imaullah, America

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Begum Sahiba

I remember the first time I saw you. It was in 1976. There you were, walking down the hall of the Dayton airport ; all of us lined up, hearts throbbing, tears streaming, children waving banners, and all straining to catch a glimpse of Huzur and his wife, Begum Sahiba. That blessed and historic day, so long prayed for, had transformed dream into reality !

Now, when I think back, trying to remember something more about you, your gentle face, soft smile, and warm handshake that transcended all language barriers, I realize how careless I was with Allah's blessing. How little I watched you, how I allowed reservation to prevent me from getting to know more of you, how I did not take the opportuniry to study and capture your appearance, bearing and your actions so they could become imprinted on my mind.

Some of your noble qualities stand out, particularly your

humi'ity. That is what I remember most of all. I remember one of the dinners given in your honour. Your place was set with fine China while everyone else had paper plates to eat from. You refused to eat untill you also had a paper plate or everyone else had China. And then, when you were to be served while others were prepared to serve themselves, you insisted that everyone was to be served along with you. I remember feeling a connection with you because of that. To you we were all worthy and I loved you !

And I remember when Huzur would enter the room how you would immediately rise from your seat to leave with him. It always seemed to me as if you knew he was there before anyone else had even seen him. And I remember in your speech how you thanked Allah that you had been able to serve the Khalifa. I marvelled at this. Your respect for the august station of Caliphate never diminished even in the informality of marriage.

These are some of the stories my children will grow on and tell to their children. But I have cheated them.

I feel a loss. A loss which is greater than bearing your absence. It is the loss I feel at not really having known you, of not having understood the value of the opportunity of your presence, of not having the wealth of the example your presence could have provided, of not learning and observing more when you were present, of not feeling a deeper love ad devotion for you as strongly as I desparately want to. I feel a loss. Yet, in whatever small way you have touched my heart you will live on there.

To Begum Sahiba, May Allah grant you reward and a Heavenly abode !

Nusrat Jahan Bashir,
National Training and
Instruction Secretary
Lajna-Imaullah, America.

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In The Name Of Allah Most Gracious, Ever Merciful

LAJNA IMAULLAH

(Ahmadiyya Muslim Women's Association)

Int. Headquarters : Rabwah, Pakistan. P.O. Box 2327

ACCRA, GHANA, 22nd December, 1981

Dear Sisters in Islam,

On behalf of hundreds of thousands of your Ahmadi Muslim sisters in Ghana, I extend to you all heartiest "*Assalaamo-Alaikum Warahmatullah Wabarakaatuh*".

Last year when our beloved Spiritual Master blessed our land with a visit, he was accompanied by our Spiritual Mother.

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In the charming colour 16mm. movie picture that the Ghana Mission made of the historic and epoch-making visit, one can see my mother even today, alighting from a plane at the Accra International Airport, fondling children, meeting her daughters with broad smiles, freely sharing with them her thoughts, her concept of Islam, her experiences in Ahmadiyyat, her vision of Ahmadi Muslim womanhood. She gave this particular piece of exhortation time and again : "Hold fast to your children and bring them up in the true traditions of Ahmadiyyat, the true Islam".

She was simple and unassuming. She was not only loving and affectionate but also inspired love and affection Her smile was infectious, her words at once soothing and inspiring.

She was an example of modesty, a mother to us all, a spouse to our Spiritual Leader, and a bridge, so to speak between the women's section of our Community and the divine annointed Successor of the Holy Founder of the Ahmadiyya Movement.

During the visit, we noticed, for instance, that wherever our beloved Spiritual Mother was with Hazrat Khalifatul Masih, our Revered Spiritual Leader would not, under any circum-

stances, take his seat in a car or at a gathering until such time that he made sure that our Spiritual Mother was seated.

Through her we clearly saw the lofty place that Islam assigns to womanhood.

When we met her in our country a year ago, little did we know that we were seeing this illustrious daughter of Ahmadiyyat for the last time !

Do you say my mother is no more ? Yes, but her memory, no doubt, will ever remain fresh in my heart.

The greatest tribute we can pay her is to abide by her exhortation and support, like she did, with the whole of our heart, the whole of our soul and the whole of our might, all the programmes initiated by Hazrat Khalifatul Masih, our beloved Imam, for the consolidation and in its good time the final victory of Islam. And this exactly is the pledge by all your Ahmadi Muslim sisters in Ghana.

May Allah enable us all to fulfil our duty to Allah, Islam and humanity. Ameen.

Wassalamo Alaikum Warahmatullah Wabarakaatuh !

President
Lajna Imaullah, Ghana.

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(Continned from page 20)

It is indeed
Through your courtesy
That the Messiah
Whose abode
Is said to be
In the heavens above,
has so unmistakably
Appeared
On this very earth.

(Eng : M. A. Chaudry)

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Reminiscence of Huzur's Visit

(i)

Amid the flutter
Of dancing handkerchiefs,
Amid the Music
Of jubilant voices, the faithful
Proclaiming : Allaho Akbar,
In the gentle breeze
Of that sunny fresh morn,
Landed the plane, a sky elephant
To stop on the tarmac.
And out emerged our beloved Imam,
The symbol of triumphant Islam,
Hazrat Mirza Nasir Ahmad,
The Third Khalifa of Mahdi and Messiah.
"Nara-e-Takbir !
Allaho Akbar !"
So the voices rolled
Like the rapids of a water-Fall,
Loud and clear and sincere—
The handkerchiefs fluttered,
Like doves set free
Flying in swarms,
A canopy of colour and sound,
To cushion and soften the tarmac,
And gently bore our guest
To our welcome
And our love,
And to the Press Conference,
The first of such talks
To communicate truth
And un-lock its reserves,
For the service of Humanity.

(ii)

God, our Gracious God,
God, our Merciful God,
God, our beloved God,
Did indeed come down to us,
In His infinite mercy,
In the glory of the rain,
And the glow of the sun,
In the silent watches of the night,
To bless Huzoor and let him declare
'Man is greater than rain ;
The Khalifah, the mirror of Ahmadiyyat,
The successor of Ahmad of Qadian,
The promise of the Promised Son,
His Nasir and assistant,
At Seventy-one, defied
The tropical down-pour
To walk in mud and rain ;
A torrent under his feet,
And a veritable torrent above ;
But he stood firm and smiling
And let the rain
Cool our sweat,
And wash our feet,
And ablute us
For prayers at the mosque,
To thank God for the Messiah
And the arrival of his Khalifah
In joy, safety and love.

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(iii)

And down at the Mosque
In the still of the evening
Space was scarce,
Space to stand and pray

Behind the Amir-ul-Momeneen.
But our hearts caressed
The wet floor in the mosque,
And the wet mud outside it.
Which our foreheads touched
To complete a raka't,
In response to the salaam
Of the Gracious and Merciful God
Whose great gift is our Imam,
Hazrat Mirza Nasir Ahmad,
The Khalifatul Masih III,
The spiritual heir of the Holy Prophet,
Whose light he reflects,
And lights up our hearts
With hope and devotion
For submission to the only God
Whose servant he is
And whose servants we all are.

(iv)

And we followed, gathering round him,
Wherever the road led him
Heralded by sirens of joy,
To meet the Faithful
Members of the Jama'at,
To stimulate an undying faith,
And bless our efforts by exhortation ;
"Allah calls you muslims"
He said, consoling the Faithful,
"Be not bothered by what others call you",
He dispensed divine advice,
"Be muslims, and may God be your witness".
And in the wall-less mosque,
Roofless, but shaded by coconut trees,
We made mats of leaves,
Prostrated on a carpet of sand,

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And listened, elated by his voice,
Amidst the dancing leaves of the trees ;
The sea splashed at the sandy shore,
That bordered the limitless mosque,
Where the Juma Prayers were held.
We prayed again and again,
Imploring Allah for light and succour,
Encouraged by His promise ;
Contained in verse nine
Of the sixty first chapter,
Of the Holy Quran.

(v)

And God did guard his steps
In Journeys to the faithful
And did bless his tongue
With words of prophecy ;
And on a hillock,
Deep in wooded lands
Over looking Kokofu,
That ancient Kingdom of might,
He spoke in a prophetic language
And declared :
'Man is capable of communion with God ;
'I hear God when He speaks to me ;
'God hears me when I speak to Him."
And added :
'One God, one Humanity ;
Unity of Equals to save Humanity
From destruction of itself ;
Safety lies in learning To Love
And to unite into one Family ;
With the turn of the century
Mankind could become one,"
He concluded.

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(vi)

The memory of his visit
Lingers on undimmed ;
It lives in deeds
And the foundations he laid,
And in his prophetic ponouncements,
To sustain thought and memory
And inspire me to write
These humble lines as an eye-Witness.
For once the drums may rest,
And the dirges cease to flow
These lines will live for ever.
His message of caution :
"Keep the torch of learning ablaze,
To enlight the people ;
'Keep the lines of communications open,
To bring us together,
To promote freedom from want
And from oppression".
He urged again and again :
"Learn to walk
A mile, two miles and even three :
Learn to live in peace,
Abhor the instrument of exile,
'Allah calls you Muslims."
The words echo and re-echo distinctly,
'Be muslims, in the eyes of Allah'.
And holding us in warm embrace,
Blessing each in turn, praying,
And saying, "Peace be upon you ;"
He bade us farewell,
The son and servant of Ahmadiyyat.
Yes for now, he has gone,
Till another such time,
When another plane,
Flashes across the horizon
To land with my beloved Huzur,
The Amirul-Mumineen.

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